

MOJZA

ISLAMIAT NOTES P2

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20 SET HADITH

Hadith 1

Religion is sincerity.' We said: 'To whom?' The Prophet said: 'To Allah, his Book, his Messenger, the leaders of the Muslims and to their common people.'

a) Teachings of the hadith

This hadith, on individual conduct, teaches every Muslim individual in a Muslim community about sincerity. Muslims are taught to submit to the will of Allah, obey the messenger of Allah, to follow the religious leaders. Allah says; "**Obey Allah and obey the Messenger and those charged with authority among you.**" Muslims are also taught to take care of the people around them. The hadith indicates that without sincerity, religion is incomplete and one can not follow Allah's command. The Prophet said; "**Indeed sincerity leads to piety and indeed piety leads to paradise.**"

b) Putting these teachings into action

Muslims can put this hadith into action by showing their sincerity practically. Muslims should obey all the commands of Allah without exception and surrender themselves to His will completely. They should fulfil their obligations with a pure intention. Muslims should follow the sunnah of the Prophet and obey his commands, Allah says: "**Verily in the Messenger of Allah you have the best model to follow.**" Muslim rulers should be respected and muslims should be loyal to their leaders by abiding by the laws they've passed. Muslims should show kindness towards their brothers in faith, such as being honest in their dealings and being kind to their neighbours.

Hadith 2

None of you believes until he wants for his brother what he wants for himself.

a) Teachings of the Hadith

This hadith briefs us about a Muslim's communal living, and tells muslims about their obligation towards their fellow members of the muslim community. Muslims are taught to have humility and have concern for others and their needs along with their own, and not to be prideful of themselves and want more than others. It teaches us to have brotherhood and care for each other. Such is its importance that one's faith is incomplete without it. Allah says in the Quran;

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"**Verily believers are brothers.**" Such a relationship which is pure from envy is necessary with the community members to achieve perfect faith.

b) Putting these teachings into action

Muslims should never be selfish or greedy, and instead have equal concern for their brothers in faith. Muslims should not be unjust or rash in their community, but rather kind and generous. They should respect others and not discriminate amongst them. The brotherhood at Madinah between the Muhajireen and Ansar is a perfect example for Muslims. Muslims should strive to have such brotherhood with Muslims. When choosing something for someone else, they should choose something as good as they would for themselves, for example, while giving charity, food, and clothes should be according to one's standards and not the cheapest goods available. The Prophet said: **"The one who is kind to the dwellers of earth, the dweller of heaven is kind to them."**

Hadith 3

Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest.

a) Teachings of the Hadith

This hadith enlightens us about communal conduct. The Prophet tells us about how the believer of Allah and the Last day acts in his community. Muslims are taught to use their tongue wisely, be hospitable and fulfil the rights of their neighbours. The Prophet said: **"Believer is he from whose tongue and hands other Muslims are safe."** The hadith teaches us the rights of the neighbours, Muslims are told to look after people who live around them and make sure that the Muslims next door share the peace they have. Muslims are taught about how to treat guests, they are told to be kind to them and not be a miser with them, rather treat them in the best way possible as they are a blessing from Allah. The significance of all of these is told in the hadith by the Prophet's repetition of **"He who believes in Allah and the Last Day"** meaning that without these, one's faith is incomplete.

b) Putting these teachings into action

Muslims can bring these teachings into their daily life by reforming their conduct. Muslims refrain from slandering, backbiting, and using abusive language, especially with Muslim brothers. They should use their ability of speech to spread the word of Allah and preach good messages with words of positivity. Muslims should share their food with their neighbours and help them out with their problems in any way they can. Muslims should establish a good

relationship with their neighbours. Muslims should never turn back their guests, but warmly welcome them into their home and offer them whatever is available, even if it is half a date. An example of such conduct is Abu Talha RA, who had to go hungry himself to feed his guest. About this, the Qur'an states: **"They give preference to others first, whoever is saved from the greed of his own soul will be successful."** It was also a Sunnah of the Prophet صلى الله عليه وسلم to accompany his guests to the door when they were leaving.

Hadith 4

A man asked the Messenger of Allah (may Allah bless him and give him peace): Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter paradise? He said: Yes.

a) Teachings of Hadith

This hadith teaches Muslims about their core individual responsibilities. It teaches how simple it is to obtain paradise for a Muslim. Muslims are taught to stick to the basic principles and there's no difficulty in achieving paradise. Allah says in the Quran; **"Allah does not burden a soul beyond its capacity."** Muslims are taught the importance of Prayers and fasting, which are two pillars of Islam, and the hadith makes it clear that it's necessary to pray and fast for a Muslim to enter paradise. Muslims are taught to stay away from all that is unlawful and do whatever is lawful. If they do that, nothing more is required to be done to enter paradise. Only Salah and Sawm are mentioned in the Hadith because Zakat and Hajj are only Farz on those who are able to perform them, unlike the aforementioned.

b) Putting these teachings into action

Muslims can implement these teachings by striving to meet the basic requirements of paradise taught to us by the hadith, if not exceed them. Muslims should observe the pillars properly, they should offer their prayer with concentration and be timely with it. The Prophet said, **"He who deliberately missed a prayer has indeed disbelieved"** Muslims should fast all through the month of Ramadan, and not just withhold from eating and drinking but all indecent acts. Muslims should surrender to the will of Allah and avoid unlawful things, such as being fair in trading and not taking interest, eating only Halal food and staying away from alcohol. They must refrain from adultery, drinking, backbiting and slandering too. By implementing all these teachings, Muslims can easily achieve Paradise.

Hadith 5

Every person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; a good word is a charity; every step you take to prayers is a charity, and removing a harmful thing from the road is a charity.

a) Teachings of the hadith

Muslims are taught about their character within their community. The Prophet teaches us about the importance and aspects of charity in this hadith. The hadith teaches us that every Muslim must give charity, however, it also teaches us that charity is not confined to just money. Everyday acts of kindness to people around us are also charity, even though they may seem insignificant, they carry a great reward. The Prophet said; **"Even a smile is charity."** Muslims are taught to give charity every single day, meaning to do good to others and help each other out. The Prophet said; **"Every good deed is a charity."**

b) Putting these teachings into action

Muslims can implement this by performing acts of charity with the intention of benefiting others. Feeding the hungry, helping a blind person cross the road, giving some good advice, or helping the elderly are all examples of small acts of kindness which make a better environment for everyone. The Prophet too was an example of charitable behaviour. He helped the orphans, supported the poor and shared meals with his guests. **"Give charity without delay, for it stands in the way of calamity."**

Hadith 6

Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith.

a) Teachings of the hadith

This hadith on individual conduct teaches us about our obligations when we see an evil act. Muslims are taught to act against evil acts with whatever means possible. Those who are capable should use their hands and stop the acts of evil by force. Muslims are taught that it is the best of faith to make use of our hand to condemn evil. This should be done by people who can do it, such as people of authority and those in charge of such matters. A ruler, a judge, or a

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man accountable for his house and so on. Those who can not do that, use their speech to stop evil, and for those who can't even do that, then muslims hold evil acts as bad in their heart. Holding it bad in heart and doing nothing else is the weakest degree of faith, however, it is still faith. **“When the people see a wrong doer doing wrong and do not seize his hand, it is most likely that Allah will inflict them with His punishment.”** Not even doing that would be no faith at all. Muslims are taught to do whatever from the three is in their capability.

b) Putting these teachings into action

Muslims should use their hand to stop evil wherever they can, be it a ruler over his state, or a man in his own house. They should strive to achieve the best degree of faith by making use of their hand whenever it is in their capability. However, when the use of the hand is not in one's authority or it would worsen the situation, one should make use of good speech to preach good and shun evil. Reporting against corruption, such as electricity theft or bribes to attain jobs or cheating in an exam are all examples of speaking out against evil. The Prophet said: **“The best type of Jihad is speaking a true word in front of a tyrant ruler.”** Anyone committing acts of evil should be told not to. But lastly, if one can neither use their hand nor tongue, Muslims should distance themselves from the act of evil and condemn it inwardly. Even though it's the weakest of faith, it is better than no faith and one should not go along with the evil and mix it in. If Muslims implement this hadith into their lives, the community will become freer of sins and would reduce oppression.

Hadith 7

It was said: O Messenger of Allah, who is the most excellent of men? The Messenger of Allah (may Allah bless him and give him peace) said: ‘The believer who strives hard in the way of Allah with his person and his property.’

a) Teachings of the hadith

This hadith on individual conduct teaches Muslims about Jihad. Jihad is a struggle in the way of Allah, and at times it costs Muslims their person and property. Muslims are taught that those who struggle in the way of Allah and leave their worldly treasures behind for his sake are the most excellent of men. They're taught to struggle for Allah and submit to His Will even if it means changing one's personality and leaving behind sins that are common in their life to the extent that they become their personality. Muslims are also taught to struggle with their property, which is spending in Allah's way for example in the form of charity, or by leaving possessions behind. The Qur'an says: **“There's no (amount of money) that you spend in His cause without Him replacing it, for He's the best of all providers.”** An example of this is when the Makkans migrated to Madinah for the cause of Allah, many of them had to leave behind their property.

b) Putting these teachings into action

Muslims can implement this hadith by struggling in the way of Allah with whatever means possible. If a Muslim finds himself committing some sin, he should strive with his person and let go of this sin, no matter how much it brings pleasure to him. Muslims should abandon their ego and be humble for the sake of Allah. Muslims should also be generous with their belongings in the way of Allah. The example of the companions should be followed by Muslims: for the expedition of Tabuk many companions like Abu Bakr and Umar gave away all or large portions of their wealth for the sake of Allah. Muslims should in this way sacrifice their property no matter how dear it is to the cause of Allah. The Prophet said: **"A single endeavour of fighting in Allah's cause is better than the world and whatever is in it."** Muslims will also achieve martyrdom with this.

Hadith 8

The Messenger of Allah (may Allah bless him and give him peace) said: 'Whom do you count to be a martyr among you?' They said: O Messenger of Allah, whoever is killed in the way of Allah is a martyr. He said: 'In that case, the martyrs of my community will be very few! He who is killed in the way of Allah is a martyr, he who dies a natural death in the way of Allah is a martyr, he who dies in the plague in the way of Allah is a martyr, he who dies of cholera in the way of Allah is a martyr.'

a) Teachings of the hadith

The hadith, briefing about individual conduct, teaches Muslims about martyrdom. The Prophet tells us that martyrdom is not achieved only by getting killed in combat as many think it to be. This Hadith explains that all those Muslims who live their lives righteously intending to attain Allah's pleasure, and they die in this process, are considered martyrs. Muslims are taught to live their life in the struggle of Allah, and their rank of martyrdom will be guaranteed. Allah says: **"And he who fought in the way of Allah and he is killed or if he overcomes then we shall give him a great reward."** Fighting in the way of Allah has great reward whether or not one succeeds.

b) Putting these teachings into action

Muslims can put this hadith into their lives by struggling for Allah. Muslims should perform Jihad in whatever form possible, all types of Jihad guarantee the rank of martyrdom regardless of the way of demise. One is by working honestly and truthfully by helping those who are in need or supporting those who are vulnerable and helpless. Being kind to all the creatures of

Allah and looking after the environment is also a type of Jihad. Every Muslim desires to be a martyr, so they should strive for Allah to achieve this rank of martyrdom. One can do so by submitting the will of Allah and trying the utmost to follow the commandments of Allah. They should follow the Quran and the sunnah of the Prophet and try to do voluntary actions such as fasting and nawafil. Muslims should give up forbidden acts no matter how difficult it is for them and stay true to the path of Allah. **"Hold tight to the rope of Allah."**

Hadith 9

No one eats better food than that which he eats out of the work of his hand.

a) Teachings of the hadith

Muslims are taught the importance of working by themselves. This hadith teaches about independence and its value for a Muslim: putting in hard work by oneself is much better than spreading one's hands in front of others. Begging and other forms of unlawful earnings are discouraged such as theft and corruption. Muslims are taught that working by oneself with hard work to make ends meet brings a Muslim closer to Allah. The Prophet said: **"He who works with his hand is a friend of Allah."** In this way, Muslims are taught to stay away from unlawful acts like gambling, betting, and usury. It is implied that there is far greater respect for the one that earns lawfully with his effort.

b) Putting these teachings into action

Muslims should abstain from all sorts of illegal means of earning. It is better to earn less than to earn unlawfully. They should avoid gambling, bribery, corruption, and theft which are unlawful, and also should stay away from spreading hands out to others other than Allah. Rather, one should make an effort to earn by oneself and keep all our earnings lawful. Muslims should submit to the will of Allah and stay away from all that is forbidden, such as haram foods. The Prophet صلى الله عليه وسلم never looked down upon any job. When he arrived in Madinah as the Head of State, he worked on the construction of the Mosque, which was to serve as his home and as the religious and community centre, alongside the Muhajirin and the Ansar. The Prophet SAW said: **"One who earns his livelihood by the sweat of his brow is a friend of Allah's".**

Hadith 10

One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah or the one who stands for prayer at night or fasts during the day.

a) Teachings of the hadith

This hadith teaches about Huquq ul Ibaad, the rights of people; signifying that Islam promotes social justice and community welfare. Particularly, the Prophet tells us about widows and poor men, taking care of them has great reward. The hadith teaches Muslims that managing affairs of the needy is such a great deed that it's equal to staying up for prayer at night or fasting. Muslims are taught to look after such people who do not have much other support and be a source of benefit for them. The Prophet said: **"The best among mankind is the one who is a source of benefit for others."** It is also made clear that worship is not restricted to just prayer and fasting, but it covers every good deed.

b) Putting these teachings into action

Muslims can implement this hadith into their daily lives by looking after needy people around them. Muslims should think of it as an act of worship with a similar reward and help out everyone in need of help in whatever way possible. They should give charity generously and support them as much as possible. The rights of the people must not be denied. Allah says: **"Have you seen the one who denies judgement? and who does not encourage the feeding of the indigent."** For this reason, Muslims should strive to fulfil the rights of the needy as Allah gives it significant importance to the extent that it is in comparison with belief in the day of judgement.

Hadith 11

I and the man who brings up an orphan will be in paradise like this.' And he pointed with his two fingers, the index finger and the middle finger.

a) Teachings of the Hadith

This hadith teaches about the significance and reward of taking care of orphans. Allah has held the rank of orphans high, taking care of orphans can get what every Muslim desires: the companionship of the Prophet. The hadith teaches Muslims to look after orphans, provide for them, and not be cruel towards them. Allah says multiple times in the Quran: **"Treat not the orphan with harshness"**. The hadith teaches us to not leave anyone in the community uncared for. Orphans require affection, and Muslims are taught to provide it. The Prophet himself had been an orphan, so he knew the plights of the orphanage and preached to his Ummah to never mistreat them.

b) Putting teachings into action

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This hadith can be implemented by providing for orphans. Orphans should be clothed, fed, educated, and loved. Muslims should try to tend to their needs and bring them up like their own children. Muslims can achieve the companionship of the Prophet by this, it also makes the community better as the orphans would grow up to be good members of the community and also humbles the Muslims. Muslims should strive to treat orphans well. The Prophet said: **“The best Muslim house is in which an orphan is well treated and the worst Muslim house is that in which an orphan is ill-treated.”** They should pay attention to their inheritance and sponsor their education and so on.

Hadith 12

The Messenger of Allah (may Allah bless him and give him peace) sent Abu Musa and Mu'adh ibn Jabal to Yemen, and he sent each of them to govern apart. Then he said: 'Be gentle and do not be hard, and cause rejoicing and do not alienate.'

a) Teachings of the hadith

This hadith has teachings for those in positions of authority. It teaches rulers and leaders to create an environment of love, peace, and cooperation with those they govern. The Prophet said: **“Your best rulers are those whom you love and they love you.”** The hadith also teaches Muslim leaders to be a cause of happiness for their people and not a source of sorrow, distress, or frustration. It also teaches that it is the responsibility of rulers and leaders to show equality and fairness, no one should be left out. They are taught not to oppress or make anyone unhappy. The Prophet said: **“Give ease and not contempt, give tranquillity and not oppression.”**

b) Putting these teachings into action

Muslim leaders can apply these teachings by amending how they deal with the people. They should be a cause of ease for their followers instead of being strict and harsh. Leaders should tend to the needs of the public and be a cause of joy for them. The Prophet said: **“Make things easy and do not make them hard and cheer up people and do not repel them.”** Imams of mosques should make sure their pace is neither too fast nor too slow, heads of institutes should make sure they do not overburden the students and workers. If all administrators are to follow the teachings of the Prophet, there would not be any rebellions or uprisings against them, and strengthen the Muslim ummah.

Hadith 13

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He who studies the Qur'an is like the owner of tethered camels. If he attends to them he will keep hold of them, but if he lets them loose they will go away.

a) Teachings of the hadith

This hadith teaches us about studying the Quran. The hadith tells about the importance of studying, learning, and reciting the Quran. It teaches that if the Quran is neglected and not given attention, it will be forgotten easily after memorising. Muslims should revise the Quran and never give up on it even momentarily. The Quran is easy to study if one pays attention to it. Allah says: **"And we have indeed made the Qur'an easy to understand and remember."** The hadith also teaches the importance of the Quran, the Quran is of great value and it must be taken care of similar to valuables like camels, if one does not take care of it, the Quran will escape similar to how a camel does.

b) Putting these teachings into action

The hadith can be applied by making sure the Quran is preserved in their hearts. The Quran must be respected and be revisited regularly. Muslims should recite it often and gain knowledge to understand it such as through books of tafsir and lectures on the Quran. They should try to reap the benefits of the Quran to the best of their abilities. The meaning should be pondered over, the verses should be recited and memorised and Muslims should try to implement its teachings into their lives. They strive to learn the Quran and also to pass on the knowledge to their brothers in faith, as the Prophet said: **"The best among you is the one who learns the Quran and teaches it".**

Hadith 14

May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back.

a) Teachings of the hadith

This hadith contains teachings for the financial dealings of Muslims. The Prophet prays for the mercy of those who show kindness in his business dealings. Muslims are taught to be kind while dealing with customers, sellers, and those to whom they give loans. Muslims are taught to be lenient and forgive small problems. Allah has promised a great reward to those who allow indebted people time to pay their debt. The Prophet said: **"Whoever has a claim (like a debt) on a brother which is payable and he allows respite to the debtor in his payments, he will be given the reward of charity."**

b) Putting these teachings into action

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Muslims should be generous while they are dealing in business and be mindful of the customer while selling something and not only look at one's interests. While purchasing anything, Muslims should think about the needs of the seller and not try to get unfair discounts and cause him a loss. Both the seller and buyer should not do anything to cheat each other. The Prophet said: **"The one who cheats is not from among us"**. Muslims should give time to people to pay their money back and not force them into tough conditions. The Prophet said: **"If the debtor is in difficulty, grant him time till it is easy for him to repay."**

Hadith 15

God will not show mercy to him who does not show mercy to others

a) Teachings of the hadith

This hadith teaches Muslims about the importance of showing mercy to others. It teaches Muslims to not be strict and hold a grudge against others for their mistakes. Muslims are taught to be compassionate, and if one is not, then Allah will treat them the same way. The Prophet said: **"You should be kind to those on earth and He who is in the heavens will be kind to you."** Allah is the Most Merciful and the Most Gracious, however, the Prophet tells us in this hadith that one can not benefit from those attributes if one doesn't show mercy to others.

b) Putting these teachings into action

Muslims can put the teachings of this hadith into action by overlooking the mistakes of others. Muslims should show kindness to others and forgive them no matter how bad their deeds are. They should follow the example of the Prophet who forgave those who pelted him with stones at Taif, and also all the persecutors after the conquest of Makkah. Allah says: **"Let them pardon and forgive. Do you not love that Allah should forgive you?"** Muslims must bring kindness into their lives, the Prophet also said: **"He who is devoid of kindness is devoid of (all) good."** Muslims should not seek revenge, but rather they should seek the mercy of Allah by forgiving.

Hadith 16

The believers are like a single man; if his eye is affected he is affected, and if his head is affected his is all affected.

a) Teachings of the hadith

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This hadith lays emphasis on Muslim's brotherhood and unity. Muslims are connected by their common faith and must show unity. Allah says in the Quran; "And hold fast all together the Rope of God and do not be divided." It tells us that true Muslims always feel hurt for their Muslims brothers' troubles and their connection is such that of a single body. The pain in one body part is felt throughout the body. The Prophet has said, "O you who believe be brothers." The Muslim community should thus live in unity.

b) Putting these teachings into action

Every Muslim should behave like real brothers to each other. Muslims should support each other by whatever means possible. A Muslim should never turn a blind eye towards any suffering Muslim brother. The example of brotherhood shown by the Muhajireen and Ansar at the time of Migration to Madinah is one for us to live by, every Ansar brother shared half of their entire belongings with the Muhajireen. Muslims should learn from this to do whatever they can for each other. In this manner, the collective troubles of Muslims around the world will also decrease, strengthening the Muslim community and their unity.

Hadith 17

Modesty produces nothing but good.

a) Teachings of the hadith

This hadith teaches Muslims about Modesty. Modesty is very important in Islam and is interlinked with faith. The Prophet has said; "Modesty and faith are both companions; when one of them is absent the other follows it." Modesty is quality taught by Islam which makes us unselfish and also acting as a shield in front of immorality. The Prophet has said this to be a special feature of Islam; "Every religion has a distinctive quality and the distinctive quality of Islam is modesty." It brings Muslims towards piety and good deeds and drives them away from sins and bad deeds as well as pride and arrogance.

b) Putting these teachings into action

Muslims should stay away from all immoral and indecent acts. Muslims should not lead a life of extravagance but rather one of humility such as the example set by the Prophet himself. An example of an act of modesty is the lowering of gaze in front of the opposite gender. Allah has commanded both men and women in the Quran to lower their gaze to prevent themselves from sinful acts; "Say to the believing men that they should lower their gazes and guard their modesty." Muslims should strive to be humble, shunning evil thoughts and deeds to attain this quality that can improve our society greatly.

Hadith 18

He who has in his heart as much faith as a grain of mustard seed will not enter hell, and he who has in his heart as much pride as a grain of mustard seed will not enter paradise.

a) Teachings of the hadith

This hadith tells us about the mercy and blessing of Allah upon us, that even if we commit sins, a spec of true faith is enough to prevent us from entering hell. On the other hand, the tiniest bit of pride can be enough to forbid paradise for us. The hadith teaches us about how faith and pride can not co-exist and it has to be one or the other. Muslims are taught to be grateful to Allah for all the blessings upon them rather than be arrogant and prideful. Allah says in the Quran; "For God does not love the arrogant."

b) Putting these teachings into action

Muslims should stay away from pride and observe modesty in all actions. Muslims should learn from the example set by the Prophet on how to remain humble despite having great successes, such as the attitude of the Prophet after conquering Makkah. Muslims can also learn from how Satan was banished from Paradise because of his arrogance. The Quran says; "He (Satan) refused (to obey) and was arrogant. He was of those who reject" Muslims should keep this in mind and never be arrogant, for as the hadith teaches us, the tiniest spec of it can be enough to send us to hell.

Hadith 19

The world is the believer's prison and the unbeliever's paradise.

a) Teachings of the hadith

Muslims are taught about how this world is temporary. The hadith tells us that in this world we have to abide by the restrictions set by Islam and stay away from worldly pleasures which makes this world like a prison for us. Allah says in the Quran; "The life of this world is nothing but the enjoyment of deception." Once we pass on from this world into the hereafter, there will be no more restrictions. Whereas the unbelievers live freely enjoying all the pleasures of this world, but when they enter hell they will think of their time in this world as paradise. This world is a test and what we will get in the end is what we do here. The Prophet said "This world is a cultivating ground for the hereafter."

b) Putting these teachings into action

Muslims should remember this hadith and implement it in their lives. In this world, Muslims have to live by the laws of Sharia and add up good deeds. Muslims should remember that this world is a test and what becomes of us in the hereafter will be decided based on our actions here. While the disbelievers enjoy their lives, we must not look at them with envy for their pleasures. Muslims should remember that they will take nothing from this world but their good deeds. The prisoners can be called for accountability at any time, hence Muslims should prepare for it. Allah says, "What is the life of this world but play and amusement? But best if the home in the hereafter."

Hadith 20

God does not look at your appearances and possessions, but he looks at your hearts and your deeds

a) Teachings of the hadith

Muslims are taught that they should focus on having a good character and doing good deeds. This hadith tells that looks, financial status and such worldly things do not matter in front of Allah. In the sight of Allah, only the actions and morals matter. It also teaches about the importance of intentions and Allah knows what is in the hearts, "Whether you hide whatever is in your hearts or reveal it, God knows it all." This hadith also tells us that Allah does not discriminate based on anything such as race, financial status or anything except taqwa.

b) Putting these teachings into action

Muslims can put these teachings into action by concerning themselves more about their intentions and actions. While doing anything, Muslims should keep a pure intention rather than anything such as doing good deeds with the intention of showing off. In this manner, even good actions can be counted as sins, thus Muslims should be highly careful. The Prophet has said "Every action is based on the intention (behind it) and everyone shall have what he intended". Muslims should not be putting their attention towards their physical beauty and worldly possessions as much as their characters and deeds.

HISTORY & IMPORTANCE OF HADITH

Hadith as a source of Islamic law

Hadith is one of the primary sources of Islamic law along with the Quran. Hadith are the words of the Prophet, the Prophet explained to us the Quran and also told us about laws that are not included in the Quran. When Allah says: **"Obey the Messenger"**, it is a command to follow the hadith of the Prophet and abide by them. Verses of the Quran can not be taken for law without referring to the ahadith, as they tell us about more details not mentioned in the Quran, such as exceptions and small additional things. When implementing these small things in law, it can make a huge difference. An example is, the Quran tells us to give our property and possession to our kin in inheritance before we die, however, the Prophet said; **"A Muslim may not inherit from a non-muslim. nor a non-muslim inherit from a Muslim."** and also said: **"A murderer will not inherit"**. Here the Quran is telling us to give without any exceptions, but the Prophet has told us that there are exceptions. Thus, inheritance laws can not be made without the hadith, and likewise for every other law.

"So take what the Messenger gives you, and refrain from what he prohibits you." (8:20)

Some more examples of hadith used for law:

→ Allah tells us in the Quran to "Establish Prayer", however, the Quran does not tell us the method of prayer, the Prophet explains it through his sunnah and hadith. The Prophet said; **"Pray as you have seen me pray"**. Another example is; **"There is no prayer without Fatihah"**.

→ Allah tells us to "Pay Zakat" in the Quran, but how much, when, to whom, is not told in the Quran. We refer to the Prophet and find his explanation. The Prophet said; **"No zakat is payable on a property until a year passes on it"**.

→ Fasting and Hajj are similar: Allah has given the command in the Quran, but we only get to know the details of it from the sunnah and hadith.

→ Allah says: **"Forbidden to you are Khabaith (evil things)"**, the Prophet explained the meaning of this verse that evil food items are animals that have fangs or claws.

Compilation of Hadith

- The Prophet said: "***Pass on knowledge from me even if it only be one sentence.***"
- The Prophet said on the farewell pilgrimage: "***He who is present should convey this message to him who is absent.***"

- Compilation during the Prophet's lifetime

- The sahabah for this reason narrated hadith and spread the words of the Prophet, companions of the Prophet would pay attention to everything the Prophet said and memorise it or write it down.
- The companions of the Prophet would pass them down to the Tabieen (the people who learned from companions)
- Who then passed them down to the Tabi Tabieen (the people who learned from the Tabieen).
- Ref: "***He who is present here should carry the message to he who is absent***".
- The Prophet (PBUH), who was the teacher of his companions, laid great stress in teachings of Islamic injunctions i.e. Quran and Hadith.
- He taught his companions by using three methods which were verbal teachings, in a written medium in which he dictated to his scribes and through practical demonstration.
- Arabs had very sharp memories, they could remember thousands of poetries and family trees very easily, e.g. Hazrat Abu Hurairah (RA) narrated more than 5000 Ahadith and he was not used to writing Ahadith.
- Some companions used to write down the Ahadith.
- The Prophet (saw) in early times had ordered not to write his Hadith as he feared that might get mixed up with the Holy Quran but afterwards he allowed but encouraged it. Once a companion complained about his memory, so the Prophet (saw) ordered him: "***Take help with your right hand.***"

- Compilation immediately after the Prophet's death

- The Islamic State was expanding
- Newer converts meant the Prophet's teachings were in high demand
- After the Prophet's death, many companions passed away
- The Hadith were lost with them as they had only committed them to their memory
- The major sources of narration were the Prophet's companions
- Abu Huraira narrated 5364 hadith
- Ali RA narrated 536 hadith

- During the age of Successors of Successors

- This period is considered the Golden Age of Hadith compilation
- The Umayyad caliph, Umar ibn Abdul Aziz, was the first to issue instructions that Hadith collections should be made
- Before this, the Hadith weren't properly compiled and were scattered
- It was feared that as the followers of the followers began to pass away, the Sunnah may soon be forgotten if it wouldn't be preserved
- Rules of Isnad and Matn were established to sift through authentic and false Hadith
- By 84 AH, the first and the most authoritative collection of Hadith was Al Muwatta by Imam Maalik ibn Anas
- Al Muwatta divided the Hadith topic-wise
- Imam Ahmad ibn Hanbal, founder of the Hanbali school of law, also compiled a collection
- The 6 Sahihs were also compiled during this time

Authenticity of Hadith

The Prophet said; "***He who attributes a lie to me should prepare his seat in the Hellfire***".

When compiling the ahadith, it was extremely important to ensure that the hadith were authentic and from the Prophet. The Tabieen and Taba tabieen devised authenticity checking rules for this known as isnad and matn. They would check the isnad and matn of every hadith and grade their authenticity before including them in the books.

- Rules of Isnad

- Isnad is the chain of narrators of hadith.
- The biography of every narrator has to be known
- The first narrator has to be a companion who heard the hadith directly from the Prophet.
- The narrator should have lived at the same time and met physically with the previous narrator of the hadith
- The chain should not have any gaps and must connect to the Prophet
- The narrators should be pious, honest, and trustworthy Muslims
- The narrators should have a good memory or have their hadith written
- The narrators should not be too young or too old
- They should know the importance of what they heard
- The narrators should not have been accused of lying or committing a crime
- The narrators should not have spoken against reliable people

- Rules of Matn

- The matn is the text, the content itself of the hadith.
- The text should be in pure Arabic spoken by the Prophet
- It should not conflict with Quran or more authentic hadith
- Should not be against historical facts
- Should not be against common sense or logic
- Must not have accusations against the family or companions of the Prophet
- Hadith that were reported by a large number of people to the extent that it could not possibly be a lie were accepted
- It must not contain anything unlike the prophet, such as foul language

- Why is it important for Muslims to have authentic hadith:

- Quranic teachings should be conveyed to the Muslims through only the genuine hadith
- Otherwise, Muslims will get confused about Islamic teachings
- Hadith and Quran are the **primary** sources of law
- Disunity in the Ummah due to unreliable hadith, difference of opinions

Grades of Hadith

The compilers of hadith use the rules of Isnad and Matn to grade hadith on their authenticity. There are **four** grades of hadith:

- Sahih

A sahih (Authentic) hadith is that which is flawless in its isnad and matn, it has a perfect chain of narrators and there is no issue in the text. A sahih hadith is without any doubt, 100% from the Prophet. An example of a Sahih Hadith: ***“Make Witr as your last prayer at night”***

- Hasan

A Hasan (good) hadith is that which has a very small flaw in its isnad, for example, weak memory of one or two narrators. It is not completely doubtless to reach a grade of sahih; it may have some change from the exact words of the Prophet, but it is authentic enough to not be da'eef. There is no flaw in the matn, only the isnad. An example: ***“He who missed three Jummahs out of negligence, Allah will place a seal over his heart”***

- Da'eef

A Da'eef (weak) has a lot of weaknesses in its isnad, there may be gaps or liars among the narrators. There is enough strength in the isnad for it to not be considered fabricated. Like Hasan, the flaw is only in the isnad, not the matn. An example: "***The Deen is the brain, and he who has no religion has no brain.***"

- Maudu

A Maudu (fabricated) hadith is a complete lie. It was not said by the Prophet, but rather the words of someone else associated with him. They either have no isnad at all i.e no known narrators or have flaws in the matn. A flaw in the matn directly indicates that it is a fabrication. An example: "***The ink of the scholar is more holy than the blood of the Martyr***" and "***Seek knowledge even as far as China***"

- Usage of the different grades of hadith

Sahih hadith are completely authentic and hence are given great importance in making Islamic law. Sahih hadith is a confirmed word of the prophet, they can not be rejected.

Hasan hadith are also used greatly as a source of law, they are authentic enough to be taken for law. Sahih and Hasan hadith together make most of the law derived from hadith.

Da'eef hadith are mostly not used for law, although some schools of thought do consider them authentic enough for rulings as long as it is not too weak. However, it is not used at all mostly, if there is a more authentic hadith about the matter, that will always be taken over the daeef hadith.

Maudu hadith are not even looked at for law. They must not even be spread as it is a huge sin to associate a lie to the Prophet.

Books of Hadith

The sihah-e-Sittah are the six most authentic books; Sahih Bukhari, Sahih Muslim, Sunan Abu Dawood, Sunan Nasai, Sunan ibn e Majah, Jamei Tirmidhi. These six have been compiled by the Tabi Tabieen after checking the authenticity of every single hadith with the rules of isnad and matn.

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→ 6 Sahih Hadith (Sahih Sitta) books were compiled. All of these were Musannaf, i.e. arranged according to the topic of Hadith.

→ **Sahih al-Bukhari**, compiled by Muhammad al-Bukhari

→ contains 97 chapters

→ There are 7397 Ahadith in Sahih al-Bukhari. 2762, excluding repetitions.

→ This book is regarded as the most authentic one by Sunni Muslims.

→ **Sahih al-Muslim** was collected by Muslim ibn al-Hajjaj

→ He travelled extensively to produce this compilation.

→ He collected 300,000 Ahadith in total but selected only 9200, for the final book.

→ The book contains 2200 Ahadith

→ Muslim's Sahih contains fewer chapters and lacks Bukhari's legal commentary

→ Ahadith are divided into 54 chapters and all narrations of the same Hadith are present in the same section.

→ **Sunan of Abu Daud** was arranged by Imam Abu Daud al-Sijistani

→ He was a student of Ahmed ibn Hambal.

→ He sifted out 4800 Ahadith, from 500,000.

→ **Jami of Tirmizi** was compiled by Al-Tirmizi

→ His book contains 3956 Ahadith into 50 chapters.

→ Headings are provided first and then a particular Hadith is narrated under its respective heading.

→ Also discusses the differences in opinion among various law schools and the authenticity of all Ahadith.

→ **Al-Nasai** was the compiler of Sunnan al-Nasai.

→ He was a pupil of Imam Bukhari

→ His book contained a total of 5270 Ahadith, divided amongst 52 chapters.

→ It has the least number of Da'if Hadith

→ Second only to Bukhari and Muslim in authenticity

→ It has no fabricated Hadith present in it.

→ **Sunan of Ibn Majah** was made by Ibn Majah.

→ There are 32 chapters in this book, all together containing 4341 Ahadith.

→ it contains 1339 unique Ahadith in it, which were not present in any of the other 5 major books.

The sahihs; bukhari and muslims ONLY contain sahih hadith. Hadith that are flawless in their isnad and matn and are for sure words of the Prophet. For this reason they are considered the two most authentic books after the Quran.

The other four books also contain hasan and weak ahadith, the grading is mentioned with every hadith. Fabricated ahadith are not recorded in books.

There are many different kinds of hadith books, the most important are the Musnad and Musannaf collections.

- Musnad

Musnad collections are sorted according to their narrator, the most popular Musnad collection is Musnad-e-Hambal. These kinds of books will have their chapters or the whole book based on who narrated them, for example Abu Huraira or Hazrat Ayesha or Hazrat Ali.

An important and exhaustive collection is that of Imam Ahmad bin Hanbal (164 AH), founder of the Hanbali School of Law. He compiled Ahadith according to the names of the first transmitters from the Prophet صلى الله عليه وسلم. His collection is known as Musnad ibn Hanbal

- Musannaf

Musannaf means “divided up”. Musannaf books of hadith are sorted by their chapters, they contain chapters about matters of islam, such as prayer, zakat, inheritance. Everything is sorted in chapters like this. The best examples for these are Sahih Bukhari and Muslim.

If you look up one of the ahadith from these it will show separate chapters for each topic with their number of the hadith. They are also useful in establishing the Islamic laws. Similarly in case of finding a solution on a particular matter, desired information can be searched as per the topic’s name in these collections.

- Individual vs Community

There are two themes of ahadith from our set 20 ahadith. One half is about individual teachings and one half is for communal teachings.

The question can come to talk about either individual or communal ahadith. Individual ones are those which talk about a single Muslim's own responsibilities, whereas community ones are those which tell about your interaction with other Muslims.

An example of an individual hadith is; **"No one eats better food than that which he eats out of the work of his hand."** This teaches muslims as individuals to work hard by themselves to earn their income.

An example of a communal hadith is; **"None of you believes until he wants for his brother what he wants for himself."** This teaches muslims their communal responsibility to not treat our brothers in faith any less than how you would want yourself to be treated.

Now which of the 20 ahadith are individual and which are community? Actually, all of them are both. All of the hadith can be used both as individual and communal ahadith, it's just a matter of interpretation. For example; the hadith "Let him who believes in Allah and the Last Day speak

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good or keep silent, and let him who believes in Allah and the Last day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest." This hadith teaches both individual and communal responsibilities, it teaches individuals to control their tongue, and to show generosity, and it teaches about how in the muslim community people should be taking care of their neighbors and guests.

In this way, all of our set ahadith can be seen from both individual and communal aspects. Although some ahadith may incline to one side more than the other.

- Hadith e Qudsi and Nabwi

Hadith Qudsi are those which are the words of Allah that were spoken to the Prophet but are not in the Quran. An example is: ***"If my servant likes to meet me, I will love to meet him"*** Hadith Nabwi are based on the Prophet's own words and not mentioned in the Quran. An example: ***"Pray as you see me praying"***.

RIGHTLY GUIDED CALIPHS

Hazrat Abu Bakr (632–634 AD)

- Appointment

- The prophet's body was being prepared for burial
- Ansar assembled at Saqifa bani Saada to decide the successor
- Saad bin Ubada thought successor should be from Ansar as they supported the Prophet when he was persecuted by his own people
- Abu Bakr, Umar, and Abu Ubaidah came to settle the problem
- Abu Bakr said this is a matter for all muslims, not just Ansar, he also said the earliest companions are from Quraysh so successor should be from Quraysh
- Habab bin Mandhar suggested two leaders, Umar declined
- Abu Bakr suggested Umar and Abu Ubaidah
- Zaid bin Thabit said the Prophet was from Quraysh so his successor should be too
- Abu Bakr suggested Umar and Abu Ubaidah again
- Umar rose and said "You were the 'second of the two' in the cave. You were appointed as Amir-ul-Hajj. During his illness, the Holy Prophet appointed you as the Imam to lead the prayers. Of all companions, you were the closest and dearest to the Prophet. As such you are dear to us."

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→ Umar pledged obedience to Abu Bakr and everyone followed, thirty thousand pledged on the first day. Saad bin Ubadah pledged the next day.

- First Speech

→ "I have been given authority over you, and I am not the best of you. If I do well, help me; and if I do wrong, set me right. Obey me as long as I obey God and His Messenger but if I disobey God and His Messenger, you owe me no obedience."

- Administration changes

- Formed the Shoorah consisted of prominent scholarly sahabah
- All major issues were consulted from the Shoorah
- Governors were appointed based off their relation to the Prophet and delivered speeches at masajid of their capitals
- Governors took care of issues of everyone regardless of wealth and religion
- Divided empire into provinces to make control easy
- Established bait ul maal
- Judges appointed to administer justice through sharia
- Police department established

- Syrian Expedition

Initiated by the Prophet, led by Osama bin Zaid. Thousands of soldiers went to Syria to fight Romans, Romans avoided confrontation and the border was secured.

- Tribes refusing to pay Zakat

- After the death of the Prophet, tribes such as Banu Ghaftan and Banu Asad refused to pay Zakat as it was difficult for them to do so.
- They agreed to follow every other pillar of Islam except Zakat
- Abu Bakar RA decided that a swift action against them was necessary
- He discussed this with his Shura Council
- He stated the importance of the payment of Zakat as it was a fundamental injunction of Islam.
- He straightforwardly refused and he being the Successor of the Holy Prophet was responsible for governing the state according to the Prophet's commands, Quran and Sharia
- Addressing the delegates, he said: **"If with reference to Zakat, you withhold even as much as a string to tie a camel, as the Khalifa of the Prophet, it will be my duty to fight**

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for it, whatever the consequences"

- The delegates attacked Madinah at night
- The Muslim army was away for the Expedition of Syria
- Abu Bakr RA met with an army he had prepared beforehand
- Initially, the tribes were successful, but were later driven to Dhul Qissa
- The foes retreated further to Abraq
- The tribes were defeated. They eventually surrendered and pledged allegiance to Abu Bakr RA

- False Prophets

- Four false prophets rose: Musaylimah, Aswad Ansi, Tulaihah and Sajjah
- Aswad Ansi, also known as the “veiled prophet”, claimed to have received divine guidance
- He used tricks to convince people of his “miracles”
- With a large army he openly opposed Islam, and invaded Narjan
- Firuz al Dhalaymi launched an expedition against him and Aswad was killed
- Tulayha, leader of the Banu Asad and Banu Ghaftan, convinced people of his prophethood
- Prepared a force against Islam
- Khalid ibn Waleed was sent to combat him in the Battle of Buzakha
- Tulayha escaped to Syria, later converted to Islam
- Sajjah from the Taghlib tribe had a following as a soothsayer
- After the Prophet’s death, many of her tribesmen rejected Islam
- She then claimed herself prophetess
- She prepared a force of 4,000 to Madinah, but dropped it after knowing about Tulayha’s defeat
- She married Musailima and accepted his prophethood
- Khalid RA defeated the tribesmen who opposed Islam
- She fled to Iraq and converted to Islam when it was conquered
- The most dangerous, Musaylimah, was defeated in the battle of Yamama with 40,000 of his army.

- Compilation of Quran

After the battle of Yamamah Umar feared the preservation of the Quran orally, as 360 Huffaz were martyred. So he suggested Hazrat Abu Bakr to compile the Quran. Abu Bakr appointed Zaid bin Thabit as the lead scribe and the Quran was compiled into book form.

- Battles against Persians

Forces of Khalid bin Walid met a large Persian Army in Iraq under Hormuz, Persians were defeated and Hormuz was killed.

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The King of Persia sent an army to avenge Hormuz, Muslims defeated them at Walaja. Hira was captured by muslims without any fight.

- Battles against Romans

Khalid bin Walid went to Syria after Hira, Persian commander accepted islam and army was demoralized and defeated by muslims.

Muslims gathered from all over at Ajnadayn and gathered a huge army, the Roman commander was assassinated and his army was demoralised and lost the battle.

- Abu Bakr: The savior of Islam

Abu Bakr is called the savior of Islam because he protected it at a crucial stage. After the demise of the Prophet when Umar was furious and threatened to kill anyone who said that the Prophet had passed away, Abu Bakr controlled the situation. He said; "Whoever worshiped Muhammad should know he is dead, and whoever worshiped Allah must believe Allah is immortal and alive." By that he kept the unity and peace after the demise of the Prophet.

During his caliphate he fought against the false prophets and anyone who refused zakat, thus he saved islam from the corruption that was being spread by the false prophets and apostates and protected the religion of Allah and his Messenger.

He also compiled the Quran, which preserved it and made it possible to spread islam easily to the next generations.

He also protected the Prophet at the cave of Thaur, and stood by him through his entire life. By saving the life of the Prophet, he saved the religion of the Prophet.

Hazrat Umar (634-644)

- Appointment

Hazrat Umar was chosen by Abu Bakr as his successor while on his deathbed at the agreement of everyone. Abu Bakr said; "I swear that when I meet my Lord, I will gladly tell him that I appointed as ruler of his people, the man who was the best of all mankind.

- First Speech

"O People, remain conscious of Allah; forgive me for my faults and help me in my task. Assist me in enforcing what is good and forbidding what is evil. Advise me regarding the obligations

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that have been imposed upon me by Allah".

- Administration

- Established the majlis-e-shura
- Used to gather ansar and muhajireen on important issues
- The empire had different provinces, each headed by a wali.
- Positions in charge of departments were made such as Police Chief and Treasury Officer
- He appointed Abu Ubaidah bin Jarrah as military chief instead of Khalid bin Waleed.
- Governors served people instead of living a luxurious life
- Established department for financial issues called Dewan
- There were further divisions in departments such as zakat, ushr from muslims and jizya from non muslims.
- People who needed it were only helped from Dewan.
- Religious teachers were appointed in different areas to spread details about islam
- Established the fastest mailing system
- Everyone could bring their issues to the state
- There was organised military standing guard at places to protect state
- Introduced first Hijri calendar
- Introduced the first currency for muslims
- Deveral canals were made
- Extended Masjid-e-Haram
- Stipends were fixed for families of army
- Grazing lands were fixed for public
- Thousands of mosques were built
- Everyone had full religious freedom
- Poor non muslims were exempted from jizyah and helped from Bati-ul-Maal
- Old age pension was introduced
- Did not impose punishments during famine for stealing food

- Martyrdom:

- Umar was very staunch about tax collection.
- A Persian slave who went by the name Abu Lulu made daggers.
- He presented himself before the caliph, and told him that he couldn't pay while offering the excuse of weakness.
- Umar rejected his appeal which made Abu Lulu unhappy.
- He openly threatened to kill Umar and some companions suggested that he be arrested but Umar refused.
- One day, when Umar went for morning prayer, Abu Lulu stabbed him with a poisonous dagger, killing several other worshippers as he tried to escape.

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- Umar was rushed to his home.
- Once Abu Lulu was caught, he slit his own throat with his dagger.
- The physician told Umar that he didn't have much time to survive.
- Umar had nominated 6 people for caliph before his death: Hazrat Ali, Hazrat Usman, Abdul Rehman bin Awf , Saad bin Abi Waqas, Zubair bin Awam and Hazrat Talha.
- He sought permission from Aisha RA to be buried next to Abu Bakr and the Holy Prophet in Masjid al-Nabawi.
- He lived for 3 days and passed away in 644 AH. He was buried in his desired place.

Hazrat Usman (644–656)

- Appointment

Hazrat Umar had nominated 6 people for his successor before his martyrdom, these were Hazrat Ali, Hazrat Usman, Abdul Rehman bin Awf , Saad bin Abi Waqas, Zubair bin Awam and Hazrat Talha. Abdul Rahman bin Awf was not willing and Hazrat Talha was outside, the remaining four voted amongst themselves and Hazrat Usman was elected as caliph.

- Main Services

- Followed Hazrat Umar's policies
- Regrouped and rearranged some provinces
- Ali was made both Chief Justice and Chief Secretary
- He listened to public complains on every friday
- Extended masjid-e-nabwi
- Appointed market officers
- Constructed dam to save Madinah from floods
- Raised salaries up to 25%
- Sent religious teachers around the world
- Solved dialect problem
- Crushed uprising in persia and byzantine
- Established first Muslim Naval Fleet
- Expanded empire to Morocco, Libya, Tunisia, Algeria, Kabul, India and Central Asia.
- Withdrew Umar's restriction of purchasing agriculture land in conquered countries
- Avoided conflicts and tried to solve with negotiations with muslims

- Main Events

- Ran empire according to principles of previous caliphs, early years were peaceful and stable

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- There were several uprisings in Alexandria, Syria, Armenia, and in Azerbaijan. He overcame them in the first two years of his caliphate. He was able to largely extend the empire.
- Solved the dialect problem and made the Quran according to the Quraysh dialect by collecting all other copies of the Quran and burning them and distributing the copies of Mushaf e Hafsa. Teachers of the dialect were sent around the world.
- He made a naval fleet of about 500 ships for the first time in Islamic history adding to the strength and effectiveness of the muslim army.

- Allegations

- His lenient nature was seen unfit for caliph
- He overlooked the underlying evil plans and intentions of people
- Appointment of his relatives as governors
- Burning of copies of Quran to solve dialect problem
- Accused of using the bait-ul-maal for relatives
- Accused of ordering murder of opposition leader
- Accused of fixing special posture grounds for himself

- His Responses

- His lenience was not leading him to avoid sharia laws
- He was deciding all issues as per teachings of Quran and Sunnah
- Most of his relatives were appointed in Umar's caliphate or by public demand
- The decision of burning the copies of Quran was a consensus not only his, dialect problem needed to be solved
- He spent money from his own pocket not from bait ul maal and did so before caliphate too
- He denied writing any such letter with order of the killing
- The posture grounds were set by the previous caliph

- Martyrdom

- Usman RA faced opposition due to his leniency which was not fitting to a caliph.
- He was accused of favouring his family by appointing them on important posts and distribution of his wealth.
- Three columns of men left their garrison cities for Hajj.
- They were armed and camped around Madinah.
- They spread their word to Ali RA, Talha RA and Zubayr RA. None of them listened to them initially but later, Ali RA agreed to put forward their claims to the caliph.
- They wanted to replace Abdullah ibn Saad with Abdullah ibn Abu Bakr as the governor of Egypt.

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- Uthman RA agreed to their demands and the rebels returned.
- Upon their return, they got to know about a letter to Abdullah bin Saad, supposedly from Uthman's kingdom ordering that the rebels be put to death.
- This aggravated them and they encircled the house of the caliph, besieging him for 50 days.
- Hussain, Hassan and the sons of Talha and Zubayr were on guard and provided him with food.
- His personal secretary, Marwan, tried to help but all efforts failed.
- When the rebels heard of an army from Syria under Uthman's leadership, they went inside the house and attacked him while he was reading the Qur'an.
- His wife who tried to defend him, got three of her fingers cut in the process.
- Eventually, he was martyred.

Hazrat Ali (656–661 AD)

- Appointment

- After the death of Hazrat Usman, the rebels were forcing Hazrat Ali to become the caliph
- Hazrat Ali refused, the caliphate was then offered to Talha and Zubair who also refused.
- Hazrat Ali was again offered the caliphate but this time with consensus.
- Hazrat Ali accepted the caliphate for the interest and unity of muslims, and the majority of the people of Madina pledged at his hand.

- Services

- He shifted capital to Kufa to protect sanctity of Madinah
- Continued to follow the administrative setting made by early caliphs
- Re-organised muslim army
- The empire was extended towards the east
- Tried his best to negotiate for peace with his opposition

- Problems

- Important figures wanted him to hang those responsible for Hazrat Uthman's murder
- Ali said that unless peace is restored, that would aggravate the situation
- Governors were changed in provinces even though close companions of the caliph advised him against it
- The new governors were not accepted by their provinces
- Battles of Jamal and Siffin took place
- Hazrat Ali was martyred by a Kharijite called Abdur Rahman ibn-e-Muljam in 661 AD at Kufa

BATTLES DURING THE CALIPHATE PERIOD

Hazrat Abu Bakr's caliphate

- Expedition to Syria

Osama bin Zaid had left with troops towards Syria to fight the Romans. However, before they could reach, the Prophet passed away. The expedition was postponed and the troops returned to Madinah. After Abu Bakr became caliph, one of the first things he did was to send the expedition as it was planned by the Prophet. Abu Bakr was suggested by his companions to not send the expedition, to which Abu Bakr said, "Who am I to withhold the army that the Holy Prophet ordered to proceed... The command of the Prophet will be carried out". The young Osama bin Zaid led the army to the Byzantine Empire three weeks after the demise of the Prophet. However, the Romans avoided confrontation with the muslims and the muslims gained victory. The border was safe.

Hazrat Umar's caliphate

- Battle of Namaraq

During the caliphate of Abu Bakr, Muthanna and Khalid bin Waleed had captured Hira which was a part of the Persian Empire. Persian were furious and tried to recover it from the Muslims, the Persian king Rustam sent a large army to fight the muslims. Muthanna bin Harith led the muslim army as Khalid bin Waleed had gone to Syria. Hazrat Umar sent another army under Abu Ubaidah to reinforce Muthanna. The muslims defeated the Persians.

- Battle of Jasr

Also known as the Battle of the Bridge, in 634, Persians sent an army of 10000 under Brahman. The two armies met at the banks of the Euphrates on opposite sides. The only way across was a bridge, Brahman asked Abu Ubaidah who would cross the bridge. Abu Ubaidah was advised not to cross however he chose to cross despite the opposition. When the muslims crossed the

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bridge, they found the huge Persian elephants that they had never seen before. They were surrounded from the front and the river was behind them, the elephants trampled many muslims to death. Abu Ubaidah too was trampled under an elephant, his brother succeeded him as commander, this continued and many commanders changed. Muslims tried to retreat across the bridge but it had been broken to stop the muslims, many tried to swim across but they died trying. The command came to Muthanna, who had the bridge rebuilt and they were able to cross. 6000 muslims out of 9000 lost their lives in this battle.

- Battle of Buwaib

The two armies met again at the same location in 634. Muthanna bin Harith led the muslim army of 20,000 men against the ten times larger army of Mehran numbered at 200,000. Mehran asked Muthanna who would cross the bridge like at Jasr, but Muthanna knew not to repeat Abu Ubaid's mistake and told Mehran to cross. The Persians crossed and they met at Buwaib, Muslims were greatly outnumbered but they fought bravely, the entire course of the battle changed when Mehran was killed. The Persians' morale collapsed and they tried to retreat. Muthanna blocked the bridge and closed their path, many tried swimming across but drowned, others were killed and the rest surrendered. Most of the army was slain and western Persia (modern day Iraq) came under the Islamic Empire.

- Battle of Qadisiya

After the defeat at Buwaib, in 636, Persians gathered an army of 120,000 under Yazdgir against the muslims. Hazrat Umar prepared 20,000 men under Saad bin Abi Waqas. The muslim army departed for Qadisiya, 8000 more men under Muthanna's brother joined the army. Before the battle begun, a muslim delegation was sent to Yazdgir, they gave him three options: accept islam, pay jizya, or fight. Yazdgir chose the third. The battle lasted for three months. Rustum at first refrained from combat and tried to negotiate peace at first, he wanted to make the muslim army run out of resources. To speed up the fight, muslims started attacking fertile lands of Persians, by this time many Persians abandoned the army and their numbers had dropped to 60,000. Rustam finally crossed the bridge, Saad bin Abi Waqas was on his sickbed, he instructed his archers to shoot at the elephants' eyes. This caused the elephants to fall back and trample their own army. The battle continued for three days till Rustam was killed while trying to swim to escape. The muslims chased the Persians to Babal and Madain was taken too after a two month campaign. Almost 40,000 Persian soldiers were killed while muslims lost only one fifth of their fighters. Many persians converted to islam, all the land between Tigris and Euphrates was now under the Islamic Empire. The Persian Empire was destroyed.

- Battle of Jalula

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In 637, The Persian king took refuge in Hulwan and also occupied Jalula, a city near Madain that had been turned into a fort with a trench surrounding it. Muslims besieged Jalula for 7 months, they eventually ran out of necessities like food and water. The Persians were forced to come out and fight. The muslim commander pulled back the army so that the Persian come out completely and cant hide in the fort, a storm broke out and the Persians fled. The muslims chased them down and killed most of them. Jalula came under muslim control, the people were allowed to live there at the price of Jizya.

- Battle of Nihawand

Hazrat Umar did not want to expand the empire more, nor to shed more blood, so a peace treaty was signed with the Persians. Yazdgir wanted to reclaim the lands of Mesopotamia from the muslims so they broke the treaty in 642. Hazrat Umar gathered 30,000 men under Numan ibn Muqarrin against the 60 thousand of Yazdgir. Numan held a meeting with the council of war and devised a plan to pretend to be overwhelmed by the Persian's number and fake a retreat to lure out all the Persians from their trenches. Persians fell for it and were defeated in just two days. The muslims called it the "Fateh ul Futuh", meaning the "Victory of Victories" as it marked the end of the Persian Empire. All of Persian land came under muslim control and the emperor fled to Isfahan.

Wars with Byzantines

- Battle of Yarmuk

It took place in 636 AD, when Heraclius found out about Damascus, Fahl and Hams he collected an army of 200,000 to recover Palestine against the 40,000 muslims. Hazrat Umar had replaced Khalid bin Waleed with Abu Ubaidah bin Jarrah as the commander. The two armies held negotiations near River Yarmuk, the Muslims were offered large sums of money to return from Syria. The muslims refused and gave the Romans the three options of islam, jizya or war. The Romans chose war. The battle lasted for 6 days, Abu Ubaidah made very effective use of muslim cavalry, whereas Romans could not take benefit from their large numbers and had many flaws. On the 6th day only, one third of the Roman army was left. A storm also hit, causing the Romans to retreat, the muslims chased them. The Romans lost 100,000 men, including their commander Theodorus, whereas muslims lost 9000 out of their 40000. The Byzantines lost Syria and Persia to muslims after this battle, causing the Romans to change their capital to Constantinople.

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- Fall of Jerusalem

Hazrat Umar gathered an army under Amr ibn Al As. The army merged with those of Khalid bin Waleed and Abu Ubaidah. The large army besieged Jerusalem in 637. The people of Jerusalem seeing their numbers agreed to surrender, on the condition that Hazrat Umar himself comes to sign the peace treaty. Hazrat Umar allowed Jews to come and worship there too for the first time in 500 years. When Hazrat Umar asked to be shown a place for prayer, he was led to a church, but Hazrat Umar refused as he feared his actions would justify muslims in future to turn churches into mosques.

- Conquest of Jazirah

The Romans made another attempt to regain Syria, the citizens of Jazirah were plotting to rebel and the Roman Emperor sent an army to aid them. They were able to take Hims. Led by Ayad bin Ghanam, muslims defeated the Romans and took control of Jazirah again. The conquest was completed by 640.

- Conquest of Egypt

Egypt was a naval base for the Byzantines from where muslims could easily be targeted. In 641 Amr ibn Al As attacked parts of Egypt with an army of 4000, he emerged successful. Muslims took hold of Egypt, the Roman taxes were gotten rid of and muslims gathered a large booty. Christians and Jews were given full religious freedom.

Hazrat Ali's Caliphate

- Battle of Jamal

After Ameer Muawiya turned in opposition to Hazrat Ali, Talha and Zubair too demanded the punishment of the rebels. They went to Madinah and joined Hazrat Aisha who had also rejected his caliphate. The three of them went to Iraq in an attempt to gather more people who were of the same opinion as them. Hazrat Ali followed them till Basra, he met with Hazrat Aisha, Talha and Zubair for peace negotiations. Hazrat Ali assured them that he will avenge Hazrat Usman after he deals with Ameer Muawiya. When the insurgents found out about this peace deal, they attacked Hazrat Ayesha's army without Hazrat Ali knowing. Hazrat Aisha thought this was directed by Hazrat Ali and the peace deal was a fake distraction. The battle was centred around Hazrat Aisha's camel, they had hoped that when everyone sees the wife of the Prophet they will set down their arms, but that did not happen. The legs of the camel were cut off and Hazrat Aisha fell to the ground. Hazrat Talha and Zubair were martyred, this caused many people to

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stop supporting Hazrat Ali. Hazrat Aisha was taken back to Madinah with her brother Muhammad bin Abu bakr. 10,000 muslim lives were lost on both sides. To protect the sanctity of Madinah, Hazrat Ali then changed the capital to Kufa.

- Battle of Siffin

Syria was the only state out of Hazrat Ali's control, so he requested Muawiya to pledge allegiance for the sake of muslim unity. Muawiya refused and demanded the punishment of Hazrat Usman's murderers first. When Muawiya's ambassador came to demand the killer be handed over, all of Hazrat Ali's 10,000 army chanted, "All of us are the assassin of Usman." Ali tried to show that the real assassins can't be found that easily. Muawiya was adamant on his view and it had to come to war. Hazrat Ali led an army of 50,000 men to Syria. Muawiya left Damascus with his army and camped at Siffin, a village near the banks of Euphrates. He also had the waterfront blocked. Hazrat Ali arrived at Siffin and tried to resolve things once more with negotiations, but Muawiya's demand was the same and Hazrat Ali's answer too was unchanged. The muslim were hesitant to fight their brothers in Dhul Hijjah, when Muharram began, fighting was postponed for a month. The fighting began on the first of Safar, 37 AH. Both commanders had instructed not to kill anyone fleeing from battle. For the first seven days casualties were high, all of both armies came head to head by the 8th day. Amr ibn Al Aas had advised Muawiya to tie Quran to their spears to show they wanted Quran to be the judge. Hazrat Ali told his army not to fall for it but his men could not do anything against the Quran. This led to the arbitration between Hazrat Ali and Muawiya.

PILLARS OF ISLAM

Pillar 1: Shahadah

- It is the declaration of faith
- To say; "I bear witness that there is no god but Allah; and I bear witness that Muhammad is the Messenger of Allah."
- First requirement for being muslim
- Sums up the religion of a muslim
- Must be pronounced without doubt or reservations
- There is no other god but Allah
- By pronouncing, one acknowledges Allah's complete authority
- Acknowledges that Allah is the creator of alk
- Makes firm the concept of Tawheed
- One must follow the teachings of the Prophet

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- Must acknowledge the Prophet as a human being
- Important because, recited in every prayer
- Muslims must know what the shahadah means
- They must proclaim it without doubt
- They should accept all of its implications
- One must submit to the will of Allah
- One must testify with sincerity
- Muslims must adhere to their shahada till their death

Pillar 2: Salah

- Second pillar of islam
- 5 daily prayers
- Necessary for all muslims to pray all five prayers
- They must be performed on their given times
- Prayed in the direction of the Kaabah
- Must be prayed in a state of purity

- Times of prayers

- Fajr: break of dawn to sunrise
- Zuhr: midday till the shadow of an object becomes it's length
- Asr: end of Zuhr till sunset
- Maghrib: after sunset to end of twilight
- Isha: complete dark to midnight

- Conditions of prayer

- Purification of body
- Purification of clothes
- Purification of place
- Direction of prayer; to Kaabah
- Time of the prayer
- Covering the awrah
- Intention of prayer

- Methods of purification

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Muslims must be in a state of ritual purity to perform prayer, there are three methods of purification; Wudu, Ghusl, Tayammum.

- **Wudu**

Reference

"O you who believe! When you prepare for prayer, wash your faces, and your hands (and arms) upto your elbow, and rub your heads (with water) and (wash) your feet up to your ankles." (Quran 5:6)

Compulsory wudu

- According to above verse
- Wash face from top of forehead to bottom of chin
- Wash hands and arms till the elbow
- Wipe head with wet hands
- Wash feet up to ankles

Sunnah wudu

- The compulsory wudu is the basic necessity
- The Prophet's method of wudu is recommended
- Begin by saying Bismillah
- Bave niyyat of wudu
- If possible, direction towards Qibla
- Wash hands up to wrists
- Rinse mouth
- Put water into nostrils
- Wash face, forehead to chin, ear to ear
- Wash arms, up till elbows
- Pass wet palms over head
- Clean ears, neck with back of hand
- Wash feet

Conditions

- Area should be clean
- Water should be clean
- Direction towards Qiblah if possible
- All actions should be done thrice
- Once is necessary and enough, thrice is recommended
- Start each action from right to left

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→ No break or interval

- **Ghusl**

Reference

"If you are in a state of major impurity, bathe your whole body"

Major impurities

- Sexual discharge in any form
- Intercourse
- Menstruation
- Blood discharge

Compulsory ghusl

- Washing entire body
- Head to toe
- No part left dry
- Including nostrils and mouth

Sunnah ghusl

- Wash hands
- Clean private parts
- Do wudu
- Pour water over head thrice
- Pour water over right shoulder thrice
- Pour water over left shoulder thrice

Conditions

Same as for wudu

- Tayammum (dry ablution)

Reference

"And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (sexually) and you find no water, perform tayammum with clean earth and rub therewith your faces and hands."

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Obligatory Tayammum

- Strike hands on dust and rub on face
- Strike hands on dust and rub on arms

Sunnah Tayammum

- Intention
- Bismillah
- Spread fingers of hands and strike on dust
- Blow both hands and rub face completely
- Strike dust with hands again
- Blow dust and rub opposite arms with opposite hands

Conditions

Tayammum is permissible if:

- No water is available
- No water for at least a mile
- Water is unsafe
- Having a disease that you can not use water for

Can be done with:

- Dust
 - Sand
 - Things containing dust
 - Things which turn to ash or melt can not be used
- Tayammum becomes void when water is available

Things which nullify purity:

- Answering call of nature
- Any discharge
- Passing wind
- Flow of blood or pus from wound
- Deep sleep

- Parts of the Prayer

- Takbeer-e-Tahrima → first Allahu Akbar
- Qiyam → standing position
- Qirat → recitation of Quran

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- Ruku → bowing position
- Sajdah → prostration
- Qadah Akhirah → sitting position
- Salaam → turning head towards both shoulders

- Method of Prayer

- Salah has to be prayed according to the way of the Prophet
- Do wudu and fulfil all conditions of prayer
- Stand in direction of Qibla
- Raise hands up to shoulders or earlobes with palms facing the Qiblah
- Say the takbeer-e-tahrima, before, during or after raising the hands
- Stand in Qiyam with right hand over the left, above or below the navel
- Recite the Thana
- Recite the Fatiha
- Recite a portion of the Quran, three ayats minimum
- Say Allahu Akbar and go into ruku
- Bow with back straight, perpendicular to legs, hands on knees
- Say 'Subhana Rabbi Al-Azeem'
- Come out of ruku saying sami allahu huliman hamida
- Say Allahu Akbar and go into Sajdah
- Say 'Subhana Rabbi Al-Aala'
- Say Allahu Akbar and come into sitting position
- Sit with right foot upright, left foot flat under left buttock, hands on knees
- Go for a second sajdah
- Stand up for next rakah or go towards conclusion of prayer according to number of rakahs
- After the final rakat, sit in the sitting position
- Recite Tashahhud
- Recite durood and make dua
- Offer salam towards both shoulders, right to left

- Jummah Prayers

- It is obligatory for all able males
- Anyone who skips it without a legitimate shari reason commits a great sin
- It is of great importance
- We should leave whatever we are doing for it
- It can only be prayed in congregation
- If the congregation is missed, it becomes zuhr
- One should do ghusl before it
- Wearing one's best clothes and perfume is recommended

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- It has two Azans
- The first four sunnah rakats are prayed after the first azan
- The second azan is given before the khutba
- The imam delivers the khutba in arabic
- The khutba has two parts, separated by a pause of sitting
- The khutba is given while standing
- It is very important, one must silently pay attention
- The khutba should be attended
- The iqamah is called after the khutba
- Two fard rakats instead of the four of zuhr are prayed in congregation

- Eid Prayers

- There are two Eids; Eid ul Fitr and Eid ul Adha
- Both Eids have an eid prayer
- Eid ul Fitr is celebrated on the first of Shawwal
- Eid ul Fitr prayer is prayed after the sun has brightened up fully till before noon
- The Eid ul Adha prayer is prayed shortly after the sun has risen fully
- It is sunnah to bath for the prayer
- Muslims should also wear the best dress and perfume
- Eating some sweet before the prayer is sunnah
- Muslims give charity before the prayer
- Eid ul Adha is on the 10th of Dhill Hajj
- Muslims offer sacrifice after the prayer
- Women are also encouraged to pray
- Eid prayers have two rakahs with six additional takbeers
- There is no azan or iqamah for the eid prayers
- There is a khutba after the prayer
- Muslims celebrate eid after the khutba

- Qasr Prayers

- Allah has allowed prayers to be shortened for travel
- It is a mercy from Allah
- Only the fard prayers are shortened
- Fajr and Maghrib are not shortened
- Only 2 rakahs fard are offered for the rest
- The required distance of a journey for qasr to be permissible is around 80 km
- One should perform full prayer if the stay is longer than 15 days

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- Qaza Prayers

- Missing prayers or delaying them is a great sin
- Muslims can make up their missed prayers with Qada
- It is obligatory to perform the missed prayers
- There is no fixed time but they should be performed at the earliest
- Prayers missed on a journey can be shortened even when back
- Qada is only for fard prayers
- Sunnah and nafl prayers do need to be made up

- Masjid

- Masjid is a centre for muslim religious activities
- They are all directed towards the Kaabah
- Muslims gather at masjids to worship and learn about religion
- Relations are strengthened with Allah and also muslim brothers
- The first masjid of Islam was constructed by the Prophet at Quba
- The Prophet also constructed Masjid-e-Nabvi at Madinah
- Children get religious education in masjid
- Religious speeches are also given
- Nikkahs can also be conducted in masjids
- Masjids are not restricted only to men, women have their own section
- Muslims use mosques for I'tikaf in Ramdhan
- Masjid al Haram, Masjid al-Nabwi and Masjid al-Aqsa are some of the holiest places for muslims

- Importance of prayer for individuals

- Shows one's commitment to Allah's worship
- Creates humbleness and devotion for Allah
- Strengthens relation with Allah
- 5 daily prayers help develop punctuality
- Promotes purity, physically and spiritually
- Prevents from evil acts

- Importance of prayer for community

- Promotes equality
- People stand in front of allah together
- No difference of race, wealth, caste

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- Develops brotherhood at mosques
- Muslims develop regularity with the timings of prayers

- References

- The Prophet said; "What stands between a man and disbelief is the abandonment of salat"
- The Prophet said; "The first thing which a person shall be called to account for on the Day of Judgement is Salat"
- Allah says; "And be steadfast in prayer, practise regular charity, and bow down your heads with those who bow down (in worship)"
- Allah says; "Verily the prayer is enjoined on the believers at fixed times"
- "O you who believe! When you intend to offer Salat, wash your faces and your hands (and arms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to your ankles" (Quran)
- "And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women and you find no water, perform tayammum with clean earth and rub therewith your faces and hands" (Quran)
- "O Believers! When you hear the call to the Friday prayer, hasten to the remembrance of Allah and this is better for you only if you know it" (Quran)
- "The name of the person who abandons the Friday Prayer without genuine reason, will be recorded as a hypocrite in the book whose writing can neither be scraped nor tampered with" (Hadith)
- "When you go on a journey, shorten your prayer. It is a kind of mercy from Allah." (Quran)
- Prophet said; "This (Qasr) is a favour of Allah to you, so you should accept His favour gracefully."
- Allah says; "Establish regular prayer, for prayer restrains from shameful and unjust deeds."
- The Prophet said; "Purification is the key to prayer."
- The Prophet said; "Whoever misses three Friday prayers in a row out of negligence will have a seal put over his heart by Allah."
- "The parts of a land dearest to Allah are its Masjid." (Hadith)
- The Prophet said; "A prayer performed in congregation is twenty seven degrees more excellent than the prayer said by a single person."

Pillar 3: Sawm

- 3rd pillar of islam; fasting
- Means to abstain/give up something
- One stays away from eating, drinking, sins and sexual activities from dawn till sunset
- It is obligatory on all muslims
- Muslims fast in the month of ramadan

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- The intention for fast is made at the time of sehri
- It is sunnah to take the pre dawn meal
- During the day, muslims dont eat, drink, take medicine, have sexual relations etc
- Muslims spend the day in obedience of Allah
- The Quran was revealed in this month
- Muslims try to complete the Quran
- Muslims must be patient and not harm anyone by tongue or hand
- The fast is completed at sunset
- The sunnah is to break the fast with dates
- Muslims eat iftar after breaking fast
- Iftar parties are carried out, strengthens family bonds
- Iftar is also distributed among poor
- It is sunnah to break fast immediately after sunset
- Breaking a fast requires a kaffarah
- One must fast for 60 consecutive days for each broken fast
- Fasts can be postponed due to journey or illness but they must be made up later
- Muslims also observe itikaf in the last 10 days of Ramadan
- They search for the Night of Power
- Layla-tul-Qadr is the night the Quran was revealed
- It is better than a thousand months
- It's exact date is unknown
- People may be exempted from fasting if they are pregnant, travelling, sick, too young or too old, or menstruating
- All except the young/old need to make up their missed fasts later
- Muslims generously give in charity during the month
- The month of Ramadan ends when the moon of shawwal is sighted
- The first of shawwal is celebrated as Eid ul Fitr

- Importance of fasting for individuals

- Develops piety
- Helps learn self-restraint
- Strengthens relationship with Allah
- Helps control evil desires
- Promotes regularity
- Develops sense of accountability
- Health benefits

- Importance of fasting for communities

- Develops sympathy for poor

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- Strengthens relations; iftar parties
- Avoid sins as a community- no harm to others
- Promotes generosity; aids poor with charity

- References

- Allah says; "The month of Ramadan is that in which the Quran was revealed"
- "O you have believed, decreed upon you is fasting as it was decreed upon those before you so that you may become righteous" (Quran)
- "When the month of Ramadan comes, the doors of heavens are opened and the doors of hell are closed and the devils are chained" (Hadith)
- The Prophets said; "Take the pre-dawn meal as it has blessings"
- "Allah says, Fasting is for Me and I shall certainly compensate it." (Hadith)
- The Prophet said; "If one of you is fasting, he should break his fast with dates. If dates are not available, then with water, for water is purifying."

Pillar 4: Zakat

- Zakat means to 'purify'
- Islamically it is a portion of one's wealth given in the way of Allah
- It is an act of worship, not a tax
- It is given after every passing of year
- Zakat on crops/ushr is given at end of harvest

- Conditions for obligation of zakat

- Must be an adult muslim
- Must have the nisab
- Must not be indebted
- A year must have passed in possession of property
- Halal earnings

- Nisab

- 2.5% on Gold - 87g
- 2.5% - Silver - 612g
- 2.5% - Cash - equal to gold or silver
- 1 sheep/goat - 40 sheeps/goats

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- 1 bull - 30-39 cattle
- 1 sheep - 5-9 camels
- 1/10th - naturally irrigated crop yield
- 1/20th - artificially irrigated crops

- Exemptions of Zakat

- Those indebted
- Do not possess nisab value
- Property is not in one's own custody

- Recipients of Zakat

- Poor and needy
- Zakat collectors
- New converts
- Freeing slaves
- Those indebted
- Travellers

- Benefits for individuals

- Purifies wealth and lessens the love of wealth
- Forgives sins
- Satisfaction of fulfilling a pillar
- Helps overcome selfishness

- Benefits for communities

- circulates wealth
- reduces unemployment, poor can use zakat to start business
- reduces begging
- reduces crime rates as people acquire money lawfully
- reduces the envy of poor towards the rich
- develops sense of social responsibility

- References

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- Allah says; "Establish prayer and pay zakat"
- "No zakat is due on less than five aswaq of date, no zakat is due on less than five aswaq of silver and no zakat is due on less than five camels." (Hadith)
- The Prophet said; "Give in charity because there will come a time on the people when a person will go out with his zakat from place to place but will not find anybody to accept it"
- The Prophet said; "Allah has enjoined Zakat upon you so that the rest of your wealth is cleansed through it."
- "Sadaqah may not be given to a rich man, or to one who has strength and is sound in limb." (Hadith)

Pillar 5: Hajj

- Final pillar of Islam
- Obligated for all Muslims who have the means
- Performed 8th to 13th Dhul Hijjah
- It is a visit/pilgrimage to the Kaabah

- Forms of Hajj

- Hajj al-Tamattu
- interrupted
- doing umrah, removing ihram, putting on again for Hajj
- Hajj al-Qiran
- combined
- entering into ihram for both Hajj and Umrah together
- Hajj Al-Ifrad
- single
- entering into Ihram only for Hajj

- Meeqat

- Meeqats are the stations for putting on ihram
- They are a certain distance away from Masjid al-Haram
- The intention for Umrah or Hajj is made here
- Five Meeqat points
- Beyond the Meeqat, pilgrims are bound by ihram
- Pilgrims recite the Talbiyah after this point

Method of Hajj

- Ihram

- It is sunnah to bath before putting on ihram
- For men, it is a white two piece seamless garment
- Sewn clothes can't be worn
- Ankles can not be covered
- Heads should also be uncovered
- For women; loose fitting clothes that cover them entirely
- The face, hands and feet should be uncovered
- Make-up should not be worn

- Restrictions of Ihram

- No hair can be removed
- Nails of hands or feet can't be cut
- No perfume may be used
- No intimate relations
- Gloves and socks can not be worn
- No animal can be killed for food
- Not even insects should be harmed
- Trees, plants and grass should not be cut

- Intention

- Pilgrims pray the obligatory prayer or two rakahs nafal
- The niyyah is made by saying; "Labbaika Allahumma wa umrahtan"
- Pilgrims start to proclaim talbiyah after niyyah
- Men say talbiyah aloud while women do it silently
- Talbiyah should be recited as often as possible

- Tawaf

- Tawaf is going around the Kaabah seven times anticlockwise
- It starts and ends at the black stone
- During tawaf, pilgrims do dhikr and make dua

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- Muslims should give estalam to the blackstone every time they pass by
- Hands are raised towards the stone and they say "Bismillah Allahu Akbar"
- Men uncover their right shoulder and cover their left with their upper garment
- The first three rounds are done at a fast pace
- After the tawaf, pilgrims offer 2 rakahs at Maqam-e-Ibrahim

- Types of tawaf

- Tawaf-al-Qudoom: it is performed on entering masjid-al-Haram
- Tawaf al-Ziyara: obligatory act of Hajj
- Tawaf e-Umrah: tawaf of umrah
- Tawaf-e-Nafila: can be performed at any time
- Tawaf al-Wida: final tawaf before a pilgrim leaves

- Sa'i

- It means to walk between two points
- Pilgrims walk 7 rounds between Safa and Marwa
- It is done in remembrance of Hazrat Hajra, the incident of zam zam
- It is done after the tawaf
- Men run between two green pillars on the way according to the sunnah
- Pilgrims do a lot of zikr during it
- After the Sa'i, men shave or trim their hair and the women clip their hair the length of a fingertip

- Sequence of Hajj

8 Dhul Hijjah

- put on ihram
- reach Mina
- pray qasr prayers; zuhr, asr, maghrib, isha

9 Dhul Hijjah

- proceed to Arafat after sun has risen
- offer zuhr & asr prayers, shortened & combined
- pray for forgiveness
- proceed to Muzdalifa after sunset
- pray maghrib and isha, shortened & combined
- collect 49 pebbles

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10 Dhul Hijjah

- go to Mina after sun has risen
- stone the Jamaarat-ul-Aqaba with 7 pebbles
- sacrifice an animal
- trim their hair
- go for Tawaf-e-Ziyarah
- do Sa'i
- remove ihram clothing
- restrictions of ihram are loosened except no intimacy
- return to Mina

11 Dhul Hijjah

- five prayers prayed in congregation
- sunnah to repeat takbir after every salah
- go for rami, stoning of Jamaarat
- start with Jamaarat-ul-Sughra
- then Jamaarat ul-Wusta
- finally, Jamaarat ul-Kubrah
- make duas facing the Qiblah
- Bismillah Allahu Akbar should be said before throwing every stone

12 Dhul Hijjah

- spent in the remembrance of Allah
- stoning of the three Jamaarat
- Sughra, then Wusta, then Aqabah
- pilgrims make dua after the first two
- leave immediately after the third
- the Hajj is completed
- Tawaf al-Wida
- after the completion of Hajj
- pilgrims offer the farewell tawaaf before leaving
- it is compulsory to perform
- they go around the Kaabah seven times
- two rakahs are offered behind Maqam-e-Ibrahim

- Benefits of Hajj for individuals

- Muslims get the pleasure of Allah
- They submit to him
- Muslims feel the satisfaction of being obedient to their Creator
- Muslims feel closer to islam seeing things of great importance in islamic history
- Sins are forgiven

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→ Strengthens relationship with Allah

- Benefits for community

- Ihram is a symbol of unity and equality
- Everyone acts in the same manner for worship, shows everyone is equal in Allah's eyes
- Pilgrims show mutual respect
- They learn hardships, difficult scenarios in comparison to ordinary lives
- Religious teachings are spread
- Muslims meet other muslims from different countries and develop love and understanding for them
- Everyone is united regardless of wealth, caste, race, or any status

- References

- Allah says; "Pilgrimage thereto is a duty men owe to Allah – those who can afford the journey."
- The Prophet said; "Hajj which is free from sins and defects is rewarded with Paradise."
- "Anyone who visits the House of Allah, does not indulge in foul language and avoids the disobedience of Allah, will become as pure and free from sins as a child." (Hadith)
- "Pilgrimage has been ordained for you people, so perform it." (Hadith)
- "Recite Talbiyah in a loud voice." (Hadith)
- "Hajj is halting at Arafat." (Hadith)
- Allah says; "Behold! Safa and Marwa are among the Symbols of Allah. So those who visit the House in the season or at other times, should compass them around."

ARTICLES OF FAITH

There are six articles of faith:

1. Belief in oneness of Allah
2. Belief in angels
3. Belief in prophets
4. Belief in the divine books
5. Belief in life after death
6. Belief in God's predestination and decree

Article 1: Belief in Oneness of Allah

- Belief that Allah is the Creator, the sustainer, the Cherisher and the Sovereign.
- He is the Lord of the immensely vast universe
- He is one and unique
- His nature is too sublime for human minds to perceive
- None are comparable to Him
- The perfection of the universe proclaim his oneness
- Allah is eternal, without beginning or end, the Absolute, who is not limited by time.
- No one has the right to be worshipped except Allah
- He has divine knowledge
- His mercy and grace are unbounded
- He is the All mighty, the All wise
- He is omnipotent, omnipresent, omniscient, eternal and absolute
- He is the Law Giver, he single handedly administers the whole universe
- The Quran says, **"It is Allah besides whom none has the right to be worshipped."**
- "The creator, the inventor of all things, the bestower of forms"
- **"He is Allah, the one. Allah, the Eternal, the Absolute, he begets not,nor is he begotten, and there is none comparable to Him."** (surah ikhlas)

- Three types of Tawheed

- Tawheed ar-Ruboobiyyah
it is the belief in Allah's Lordship and authority
- Tawheed al-Asma was- Sifaat
it is the belief in Allah's names and attributes and that He alone is fully worthy of them
- Tawheed al-Uloohiyyah
it is the belief that all acts of worship are for Allah alone

- Shirk

- The opposite of Tawhid, to associate partners with Allah.
- It is an unpardonable sin.
- **"Allah forgives not that partners should be set up with Him, but he forgives anything else to whom He pleases. To set up partners with Allah is to devise a sin most heinous indeed."** (4:48)

- Three types of Shirk

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- Shirk in Allah's lordship
- in His existence
- Shirk in Allah's names and attributes
- associating his names and attributes to other than Allah
- Shirk in worship of Allah
- doing acts of worship for other than Allah

- Three degrees of shirk

- Shirk-e-Akbar
- major shirk: kufr
- takes one out of islam
- Shirk-e-Asghar
- minor shirk: doing acts of Allah to show off
- Shirk-e-Khafi
- Inconspicuous shirk: dissatisfaction with Allah and His will, thinking it would have been better if such and such had happened

- Effects of Tawheed on Muslims' life

- Open mindedness
- Self esteem
- Modesty and humbleness
- Virtuous and upright
- Optimistic/does not despair
- Determination, perseverance
- Bravery
- Peace and contentment
- Obeys Allah's laws and commands

Article 2: Belief in Angels

- Created by Allah
- Arabs believed angels were the daughters of God which is not true
- Made of light
- Praise Allah
- Perform duties Allah has assigned to them
- Cannot commit sin
- No free will

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- No reproduction
- Only Allah knows their number
- They are given powers by Allah
- Usually invisible
- Come in graves after death
- Keep the record of our deeds
- Reference: **“and the angels celebrate the praises of their Lord and pray for forgiveness for beings on earth.”** (42:5)

- Prominent Angels

1. Jibrael/Gabriel

- Brought the messages of Allah and the books
- Still comes on the earth
- Chief angel
- Brought the news of Hazrat Issa to Hazrat Maryam
- Titled “Rooh” and “Rooh ul Ameen”
- Reference; “In it descend angels and rooh with the permission of their Lord.” (Surah Al Qadr)

2. Israfeel

- To announce day of Judgement by blowing of trumpet
- To announce resurrection

3. Izraeel

- Angel of death
- Responsible for taking souls out of the bodies at the time of death.

4. Mikaeel

- Responsible for needs of life such as rainfall
- He has helpers who assist him by the command of his Lord; they direct the winds and clouds, as Allah wills.

5. Kiraman Katibeen

- Write our deeds on our shoulders
- ref: Allah says: **“Kiraman Katibeen writing down your deeds, they know all you do.”**

6. Munkar and Nakeer

- Will question us in grave

7. Malik

- Leader of the 19 guards of hell

8. Rizwan

→ in charge of paradise

Article 3: Belief in Prophets

- Prophets have brilliant intelligence and pure soul
- A prophet is specially brought up by God
- Prophethood is the highest honour and rank a man can achieve from God
- No ordinary man can achieve the rank of any prophet
- A prophet is protected by God against all sins
- The Prophets never speak as a result of whims and fancies
- Reference: **“Nor does he speak of (his own) desire. It is no less than revelation sent down to him.”** (53:3-4)
- Have divine message, are the messengers of God
- Prophets have miracles which are done by God through them
- They work for good of mankind and never lie
- Do not ask for wages or power and status
- Ref: **“I am for you a trustworthy messenger, so serve you God, and you obey me. I ask no wage for this; my wage falls only upon the Lord of the Worlds.”** (Quran 26:107-110)

- Why prophets were sent

- Illuminate the way of mankind
- To guide people to the service of God
- To teach people God's laws
- To be examples
- To establish a balance between this world and the next
- To be God's witnesses

- Characteristics of Prophets

- Depended on revelation
- Were sincere in every action
- Were very patient in faces of adversity
- Were very compassionate towards all living things
- Called people wisely and with kindness
- Called humankind to God's unity

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- All Prophets conveyed same message

- Called humanity to God's unity
- Minor differences were there in teachings but main fundamentals were always the same e.g theft was always a sin but the punishment may differ.
- Ref: **"For we assuredly sent amongst every people a Messenger (with the command), 'Serve God and eschew evil.'"**

- Miracles

- A miracle is an extraordinary event that God brings about at the hands of a Prophet to prove his Prophethood, strengthen the believers' faith and break the unbelievers' obstinacy.
- Examples: staff of Moses, healing of Jesus, The Holy Quran

- More general things about Prophets

- Prophets were all human
- If prophets were angels or some other inhuman creature, people would say: "we cannot be like them so we cannot follow them."
- The Prophets being human helps convey the message easily and in a more understandable way
- All Prophets were men
- Ref: **"And before thee also the messengers We sent were but men, to whom We granted inspiration; If ye realise this not, ask of those who possess the Message." (16:43)**

Article 4: Belief in the Revealed Books

- Must believe in the books revealed by Allah
- Ref: **"We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim, Ismail, Ishaq, Ya'qub, and to Al-Asbat [the twelve sons of Ya'qub], and that which has been given to Musa and Isa, and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)." (2:136)**

- Books

- Suhuf-I-Ibrahim = Hazrat Ibrahim
- Suhuf-I-Musa = Hazrat Musa

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- Toraa (Torah) = Hazrat Musa
- Zubur (Psalms) = Hazrat Daud
- Injeel (Bible) = Hazrat Isa
- Qur'an Hazrat = Muhammad (PBUH)

- Similarities in all Holy books:

- All of them communicate one, common message: Allah is the Only One, the Eternal.
- The Qur'an's message covers the primary message of all previous Holy Books.

- Difference between Quran and other books:

- Preserved
- Complete code of life
- Perfect book
- Universal
- "Verily, it is we who have sent down the Quran and we will guard it."

Article 5: Belief in Life After Death

- Muslims must believe in resurrection and life after death
- Muslims must believe in the trial of the grave, the punishment and reward in the grave, resurrection
- They must believe the gathering of mankind for accountability, the judgement, the scale of deeds, special basin granted to the Prophet (PBUH) in the Hereafter, from which the believers will drink
- The path, intercession, Paradise, Hell, and all that Allah prepared in these two abodes for their dwellers.
- Ref: **"whoever believes in Allah and the Last Day and does righteous good deeds — shall have their reward with their Lord, on them shall be no fear, nor shall they grieve."**
- **"Then (again), surely, you will be resurrected on the Day of Resurrection."**
- **"Every soul shall have a taste of death."**

- Lesser Judgement

- When a man's grave is closed, Qiyamat-e-Sughra or Lesser Judgment begins.

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- Angels known as Munkar Nakir visit the dead and ask them about their religion, prophet and his Qibla.
- Behind man is the barrier of death and in front of him the Barzakh, the partition. Thus, a man lies in a state of Barzakh until the Day of Judgement. Allah says, **“Before them is a partition (Barzakh) till the day they are raised up.”**

- Resurrection and Day of Judgement

- Only Allah knows the time of the Day of Judgement
- The earth will be destroyed completely
- Every single soul, every living or non-living thing including the earth and the mountains will shatter and get destroyed
- Ref: **“It is a day whereon Men will be like moths scattered about. And the mountains will be carded like wool.”**
- At the blowing of the first trumpet, all will faint except those who Allah wills
- At the second trumpet, all will be resurrected
- The rebirth is not exclusive to humans, but angels and jinn will also be brought back to life
- They will arise in a new world where the book of deeds will be presented and everyone will be Judged
- The pious people's book of deeds will be put in their right hands and the sinners', in their left
- As-Siraat (The Bridge) will be set up across hell, which will be thinner than a strand of hair and sharper than a blade.
- Allah will make the righteous people pass it with ease.
- There will be no injustice
- Prophets will act as witnesses for their respective people
- All body parts will bear witness against their owners
- There will not be any ransom or compensation
- There will be no intercession except by Allah's leave
- No worldly relations will be of any use
- The judgement between hell and paradise is with Allah alone

- Importance of believing in the Day of Judgement:

- It prompts a believer to follow Allah's guidelines by being righteous and not associating partners with Him.
- A believer strives hard for its preparation.
- Makes a person believe in other beliefs (the Prophets, the Books, and the Angels) as well.
- The fear of it makes a Muslim follow the guidance provided in the Qur'an
- Fear of hell will make a person kind, patient and steadfast in his duties and religion.
- Allah says, **“O you who believe! Fear Allah, and let every soul consider what it has forwarded for the tomorrow (the Day of Judgement)”**

Article 6: Belief in Allah's predestination and decree

- Divine will is the knowledge of all things of Allah
- Ref: **"Verily, we have created all things from divine will."** (54:49)
- Predestination refers to when creation follows that which has already been decreed.
- Ref: **"The Originator of the Heavens and the Earth. When he decrees a matter, He only says to it: 'Be!' - and it is"** (2:117)
- Allah is the creator of all things. What He wills happens, what He does not will doesn't happen.
- Allah sends astray whomsoever He wills, and He guides whomsoever He wills.
- People have their own will and freedom to choose, so they do by their own will and power which enables them to do so.
- Ref: **"We have shown him the right path, whether he be grateful or ungrateful."** (7:63)

- Pillars of divine will and predestination

- Belief in all-encompassing knowledge of Allah
- He knows what was and what is yet to come; with regards to that which does not happen, if it were to happen, He knows how it would be.
- Belief that Allah has written everything in Preserved Tablet
- Allah wrote everything in a book called the preserved tablet.
- Belief in the irresistible will and perfect power of Allah
- Allah is unstoppable and his power is all encompassing
- Belief that Allah is the creator of all things
- "Allah is the creator of all things"** (39:62)

- Importance:

- reassures a Muslim that everything that happens, good or bad, has wisdom behind it
- Ref: **"Only what God has decreed will happen to us."**
- Believing that Allah is good and merciful gives encouragement that there will be a different, but good, alternative future path.
- It teaches the Muslim to be modest and humble. This is so because everything that a Muslim does is by the Will of Allah so if he succeeds he knows that Allah helped him in doing it

Jihad

- Jihad means to strive or struggle in way of Allah
- There are five kinds of Jihad

Jihad bin Nafs

- Jihad bil Nafs is spiritual Jihad
- It is muslims' struggle to overcome their evil temptations
- Done by resisting evil oneself

Jihad bil Qalam

- Jihad bil Qalam is mental Jihad
- It is the preaching of islam
- Done through speech and writing
- Research of Islam in order to understand the concepts, spread Islam, defend Islam, or even write articles regarding the actual truth of Islam to eliminate misconceptions.

Jihad bil Maal

- Jihad bil Maal is financial Jihad
- It is the spending of wealth and property in the way of Allah
- Charity, supporting poor and needy

Jihad bil Saif

- Jihad bil Saif is physical jihad
- It is when a muslim physically fights for the cause of Allah
- Done by defending muslim lands, standing against oppression
- Jihad is meant to promote the word of Allah
- It is not forcing conversions or spreading injustice and terror
- It is important to correct oneself along with correcting others

Jihad bil Yadd

- Jihad of action rather than words
- Saving someone's life, helping a needy person, stopping any evil from happening etc.

References:

- Allah says: **"No doubt the one who purifies his soul gets success"**
- Allah says: **"Who can be better than the one who called the people to Allah and did righteous deeds and said verily I am from the muslims"**
- Allah says: **"And do Jihad in the way of Allah physically and financially"**
- Allah says: **"Fight in the way of Allah with those who fight you"**

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→ "And he who fought in the way of Allah and he is killed or if he overcomes then We shall give him a great reward"

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A Note from Mojza

These notes for Islamiyat (2058) Paper 1 have been prepared by Hussain Moghal for Mojza, covering the content for GCE O levels 2022-23 syllabus. The content of these notes is teacher-verified and has been prepared with utmost care. We apologise for any issues overlooked; factual, grammatical or otherwise. We hope that you benefit from these and find them useful towards achieving your goals for your Cambridge examinations.

If you find any issues within these notes, please inform us at support@mojza.org.

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